M 2074

LAND

Lunch and Music

Saturday, November 13, 1971

So of course I can tell you that I'm glad to be here, and I mean it. It is a little different from last time or previous times, because as you know my eyes are not -- not so good. They got a little weaker, and before I left New York I had to promise to the eye doctor that I would be extremely careful and not overdo things. So, I have to keep that promise, not only for his sake. He would be very much disappointed that after so many months of a treatment that I now would spoil it. So I cannot do that, not even for him, but for myself of course. That explains partly that I am a little bit more quiet, and that sometimes I have to give my eyes a rest, and then I cannot see too many people.

I try now in talking at certain meetings like Sebas -- like -- ah -- Berkeley, or like here Thursday evening and tonight, and again I hope next -- ah -- Thursday meeting, that I may be general enough to indicate every once in a while certain ideas which could become applicable for yourself. You have to translate it then. It may not be so personally addressed to you like it might be in a tete-a-tete. But in a very general way you can ex -- extract many times a principle that you could use for yourself; and the simplicity of all of that naturally refers to what one is and what one wishes in one's life;

and we talk about that many times in a very general way.

Don't expect people to be interested in Work. I would almost say it's quite exceptional when they are; and then you can be very happy and pleased about it; but don't be disappointed if they are not. And that implies, at the same time, that you shouldn't spend too much time trying to convert them. The wish for Work must come from oneself. If there is nothing there, or very little, not enough even to write home about, don't bother too much with them.

The steps for Work are usually that a person considers himself in ordinary life first, and that his attitude towards whatever he has to meet has to be met, and that whatever he is sent out into the world with from his father and mother and other influences should already have started a little bit of a conscience within him. Now it is quite possible that he still remains woozy, and that his head really not able to think clearly about what direction he should take; but there has to be a definite attempt that he wants to make a direction or find out what he wants to do. As long as he keeps on talking that he doesn't know, he is so far removed from spiritual development that it is quite wasteful to spend too much time talking to them. And there is nothing against it from the standpoint, either of such a person himself or in a general way, because eighty percent of the people on this Earth never will be interested in any kind of Objectivity; and that applies more or less to whatever different people you meet yourself. I would say two out of ten is a very large number. But it is interesting to see how much time you want to spend in order to help them. It is quite misplaced. You don't help them at all. If you try to become too convincing for them, they will oppose you, because they will bring out all kind of other things why they cannot do it, in order to feel justified that they don't have to follow what you ask -- what you ask of them and what you tell.

I think having this in mind regarding people coming to the Land, you must not force them. At the same time the Land has to made sufficiently attractive. I mean by that simply that the person should come to the Land almost solely for the purpose of Work, not to have a nice little picnic. He can enjoy being together with others, but there has to be a foundation in him that he actually is interested in a development in the terms and the sense we mean it, and not just a happy little gathering. And it's also quite useless to come simply because I come. You must understand that. It is not flattering to me. It doesn't make any difference. You come for your sake.

I'm glad you do come perhaps for some little bit of a reason that triggers you off; but if it means that when I disappear, and I go either to Seattle, or Santa Fe, and back again to New York, that then we go back into the same old st -- stew again, it's quite wrong. I'm not interested; moreover I'm not here to be looked at; and I have absolutely no desire even that you say that you like me, or that you have a certain kind of an respect. All of that doesn't ha -- cut any ice. You come here for your own sake, and you must understand that I hope that you -- that you want to do that for that reason, not for me, for your own life, if you understand what I mean. And perhaps you don't understand it; and perhaps even the eighty percent could also be applied to a Group like this, that eighty percent of you just come to support. It's good to support, but you must know a little bit, if it is like charity, for what purpose you are giving out your energy. And I hope that it ought to become quite clear to you what is your own motivation.

Maybe we talk more about such things tonight a little bit more in detail, but I would like to suggest something to you. Here you have a free afternoon in order to work with other people - I mean free, free from ordinary affairs of ordinary life. You can exclude them. You don't have to think about it

too much; and I hope you don't have too many worries. You can spend time this afternoon thinking about Work, thinking about yourself, your motivations; perhaps even you have a chance of being Observant or creating a little 'I', if you know what that means; but I would include now you selecting five or ten other people of a group where you are working with and with whom you are working together; and if you can come to a conclusion what is the motivation of someone else, that you actually start to think why is so and so here. You begin with the intention of finding out for yourself, and maybe that can become quite clear. But then you look at others in your usual way, which is many times critical. You will say, "I'm here, but why in God's name does someone else come here? What is he doing? Why should he be here? I know this, and that, and that, and that about him, so why should he be interested in Gurdjieff?" Try to find out if you have thoughts like that; not only that you will have them I'm quite certain, because you are critically inclined; everyone is; there's no doubt about that; but if you then have a right to say the things or to think the way you think; and if there is a possibility that perhaps you are wrong; and could you at times maybe find out how wrong you are; and if you make an attempt to find out in a little bit of a discussion; perhaps it may not be necessary; that you then could come to a conclusion that that what motivates someone else may be useful for yourself. Then you can use other people for your purpose.

If your aim is to grow, if you honestly want to find out what it might be for you as a possibility in your life, and gradually more and more tinted in the direction if an inner development and a spiritual kind of unfoldment; that then gradually you could leave a little bit of that ordinary affair of how we behave on this Earth and here at the Land even; and that it more and more this accent is being placed where it really belongs for a man if he

wishes to become a man; that then you will be able to select much more your energies to be spent in a different direction maybe; that is holding up, sending energy in directions where you know it is quite useless, and where you as a man, becoming a responsible, you should not waste your time. For this afternoon may be good if you try.

We'll talk tonight about a few different things regarding Sebastopol, regarding what to do to make the Land more alive, what to do perhaps in the future regarding a few other things that we are engaged in. You can by your presence help.

It may not be necessary to ask questions. Some of them I will know; and in a general way the solution is always yourself, your attitude and your wish. If your wish becomes stimulated by being here, and if you can remember that tomorrow and days after; thinking about how it was at the Land, how it was this afternoon; then maybe your ordinary life could change, and your attitude could be much more confine -- defined, and not be as confused as it may be at times.

Don't allow confusion to exist. When you are, in your mind, use your body to definitize that confusion in an activity which is honest. That is the best way out of a mixture of a mind which is just rumbling around a little bit. Don't allow your thoughts to be that way. When you grow up you have a chance to tell your mind to stopping thinking about this, and do something else, and become engaged in something that your body will want to do under the control of a kind of a mental faculty that you establish. If you wish to become a man, that wish is first in the clarity in your mind. As long as there is confusion you will never grow up. You will go from left to right without having any rudder for the ship.

Make attempts of that kind, and really, at certain times, take a deep

breath. Come to yourself that way, and then slowly exhaling, make up your mind that you want to grow up. You must not stay a little child all the time. You must learn to stand on your own feet. You must learn how to become a Man and become responsible, first in ordinary life, gradually adding to it more and more spiritual values, in the end becoming part of a totality of an understanding of God or whatever there is of Life as Eternity.

Will we drink to Gurdjieff? I would say, do you like him? Could you understand a little bit of what he tried to tell? If so, try to make that more and more your own, because that's the reason he has given it.

And so we'll play a little Gurdjieff.

Evening Portion

It's always a question in Warwick what we do first on a Saturday evening - should we talk first, or should -- should I play first? We vary it a little bit every once in a while. The idea sometimes is that people who have worked a whole day and are tired, that maybe it's better they fall asleep when I play; that is if I have actually an idea that they should retain what I'm saying, but it doesn't always work out that way. Sometimes the interest is just enough for five minutes, and then there is already a drowsiness. So, I cannot help that. What I would like to do now is to say just a few things first. Then I'll play a little bit, and then we talk some more.

What I want to say first is really a general observation. I think we will make a few changes -- ah -- here and there. We will add to the executive committee. We will add also a few to Sebastopol II. We will have a meeting next -- ah -- Thursday before the regular Group I meeting. That meeting is by invitation only for those who are interested in the Activities.

Activities are, of course, important; and they will play a much more important part; and I think we have to organize for it a little bit better, more,

let's say uniformly, instead of having just Activity taken care of by one person or a couple, and not knowing very much about what someone else -- else is doing. That I think has to change more or less, if you want to consider the Activities as a means for a possible maintenance of Ideas here.

At the Land also we will make some changes. I've mentioned that I would like to have more aliveness. The best way to make the Land more alive is to utilize it during the week, so that then Saturday and Sunday can be prepared for more or less, but also that during the week the Land is not too lonesome. We will try to arrange, perhaps it might be possible for some people to be here and gradually start to build certain things that could be used for sleeping purposes, or whatever it is that we want to do, that there is more an -- ah -- a little bit of a unity already here which will help the Land itself, and it will help the atmosphere. We are thinking even about inquiring how much it would cost to get electricity and also telephone. In the beginning when we started it was not necessary to have a telephone, and sometimes there may have been even an objection to have one. We are now expanding more and more; and new people will come in; and there has to be more contact with those who can come and not come; and that has to be a little bit better centralized at the Land itself, instead of being dependent either on the Bookstore or on -- ah -- Occidental, the Hand -- Hand Goods Shop or the office there. So, all of that will necessitate further talk and discussions.

In reference to what I said last week, or not last week but -- yeah, last week, a few days ago, about Group I. You must have gotten the impression that in my opinion Group I does not exist. I hold up an aim of what I think a Group I should be, and it is quite clear what I feel ought to be possible and can be accomplished. But don't rush now immediately in asking if you could become a member to Group I. As I say, it doesn't exist. The existing

Group, which we used to call I, has to prove that it can become a Group, a real Group in the sense I've discussed and what I think is possible. So for the time being, don't worry about trying to become a new member, because you won't. Membership in Group I, as I've said, depends on Work. It does not depend on joining a little existing Group. It's quite a different affair. If you have forgotten what I said, listen to that tape again. I understand that there have been various inquiries, and it is exactly for that reason that I said on Thursday what I did say. We will talk more about that.

Tonight, what will we say a little later about Sebastopol? I listened to such tapes every once in a while - Group II. That is a Group where there is discussion of Work. It's all right. As I said, a little more people perhaps for the nucleus. Group III I'm not so satisfied with. I don't think there is enough aliveness at the present time. My suggestion is, for the time being, to stop Group III until it is necessary to start it again. That will depend on the kind of a atmosphere you create in Group II, and also of what gradually will become known about the Land, including the Activities.

You still have to prove yourself in this community. You have to make sure that people in general can be looking at these kind of Activities and gatherings more or less benevolently, but from that there may be a curiosity, which at certain times can be satisfied if their attitude is right and not too critical. It also involves that that what you do is not subject to criticize -- criticism, and that you have a responsibility for that kind of maintenance among yourselves, that you represent a Group which is worthwhile, and has a very definite idea about what we are talking about and what we think is necessary for a person if he wants to develop. So again and again the question of Work has to come to the foreground, not the questions of ordinary life and Activities. They become to some extent secondary, although they do belong.

The accent again and again is on what a person is in his own life in whatever he would do, so that then a Land as a little community can start to prove that it is worthwhile to be interested in the development of a spiritual life.

There probably will be a few more things of a small nature. We can talk about that maybe tomorrow at lunch. I think I will play now a little bit. It might help you to detense yourself a little. You're very heavy tonight. It's -- maybe it's my fault. All right.

(Music)

MR. NYLAND: All right?

Harry Strauss: Yes.

MR. NYLAND: How much have we left?

Harry Strauss: Twenty minutes.

MR. NYLAND: Huh?

Harry Strauss: Twnety minutes on this side.

MR. NYLAND: Twenty, to the end of this? Okay.

Well, there are many things we can say on an evening like this. There have been many Saturdays in Warwick. Many times at such a meeting I try to recall what I have listened to during the preceding week, as you might say reports from other Groups, including your Groups. I don't mention then things by name, but somehow or other try to weave it in in a general conversation or explanation of certain concepts. You miss a great deal if you don't keep up with such Saturday evenings. I think you don't. I wouldn't say I accuse you. At most I will feel sad about it. There is quite a bit of material. If you wish to Work, I said the other day, it should be part of you so much.

Now I understand well enough that it is difficult sometimes even to Work. Sometimes it's difficult to have a wish. Sometimes you are very much occupied,

and ordinary life does require a great deal of energy. And how can I tell you that if you Worked more you would have to use less energy for your ordinary life, that it would be possible in your ordinary life to relax, to have tensions removed, to have clarity in your head, to know much more and much better what you can trust and what you cannot trust; that as a matter of fact, gradually, because of Work, Work on yourself, you would develop certain qualities which at the present time you don't possess. You don't have them when you are unconscious.

We say simply unconscious. It means only that you live on Earth. That is the state of unconsciousness, state of subjectivity. From the standpoint of Earth it's quite right; and many people will continue to live that way, partly because they have to, partly I would almost say because it's in their karma, or they have been desiganted, or they have to fulfill a task. I called it supporting cells which are unconscious, but still somehow or other belong; and surely on Earth they belong to the totality of mankind, and they have functions to fulfill regarding the Earth. So, for that it is not that their life is without a purpose. They fulfill their purpose in living; and as long as one is asleep about such conditions, you don't mind it, because you don't know it.

If you dream, like a black sheep is dreaming all the time, you get a little bit upset, because here time and energy is going, and apparently much of it seems to be lost. It is lost for you. It is lost for a person who loses it. It is not lost in any general sense, because the total amount of energy always remains the same, regardless of where it is. Total amount of life remains the same.

Strange, that one says it that Life is eternal, which whould mean that it has no bounds, no -- no dimensions, then speaking about a part of Life is

really a contradiction; but it will do for ordinary language. After we know a different kind of a language you wouldn't use it in that sense, but you would understand it in a much better way because you have more so-called real knowledge.

The aim for a man is actually, as you all know, to develop. And the realization that he is not developed at the present time is really a very big statement for him. He doesn't come to that so easily. That is why we keep on talking about ordinary life affairs, which are interesting again and again to talk about; and you can talk about it endlessly; and there will always be someone who responds to it; and then you have a conversation. But what does it really amount to? Just an exchange of ordinary language of the Earth, and it doesn't get you away from the Earth at all. The question is always is that really an aim to get away from the Earth, because that is to some extent even problematical.

You can life your life the way it has been given, and the way you also can take it, to some extent; and you can extract from it a great deal. But is that what you extract lasting when it remains subjective? You can quibble again and again about such terminology, because who knows what happens to your subjectivity as expresseed by the three centers of a man - physical, or emotional, or intellectual? Is it really lost? I say for him it is lost, because when he dies his Life departs from him, and what is now subjective stays where it is. I don't believe that Life carries a little bundle of subjectivity with it when it -- after the physical body dies, and we can assume that Life continues to exist, that then it wants to be cluttered up with a lot of subjectivity, because in our definition that belongs only to the Earth.

Everything outside of the Earth, or away from the Earth, is not subjective. We start to consider it to have different quality, and we start to call

it Objectivity, but that's only to distinguish it from subjectivity of the Earth. And it is strange to assume that everything else becomes Objective. It isn't so of course. I believe that there are many subjectivities in the Universe; and it happens that we are on the Earth and call ours that particular -- or give it that kind of name; and that everything that is non-subjective starts when the Earth is left and the atmosphere also has -- has stayed away, and we, to some extnet, we, whatever that is, leave.

Is the aim for a man really to wish to develop in that direction? Why isn't he satisfied with an ordinary development of any one of the three centers? The question is can he, even if he wished?

Is it possible for a man when he is on Earth to develop the emotional and the intellectual center correctly? It's a very interesting question. There is no assurance that he can, because the means he employs already are subjective means. His thought processes and his feeling processes remain subjective, belonging to his personality, and there is no reason to assume that they -- all of a sudden they change over into some other kind of -- or acquire some other kind of a characteristic. They will probably, in development, belong to the man when he is on Earth and die with him. As I say, Life will not take any subjectivity with it, because Life, having been set free from the form of a physical body, it has really reached the particular solution that from the standpoint of Earth seems to be desirable.

What might happen after a man dies and his Life, his Life so-called, that is the Life that was in his form of the body, continues, or is it possible to have such freedom that it then already can fuse with the totality of all Life and not be crystallized out again into any kind of a form? Well, that is a philosophical question you can think about. For the time being it is of very little importance.

We have our job to do here on this Earth now, as long as we live here; that is as long as the form of our body with the different organs is crystallized out on this Earth with a life giving force. All of this with the assumption that Life and the manifestation of life are two different things; and that of course is where we already get twisted, because our mind will not allow that kind of a statement. The mind, being subjective all throughout, will not believe that there is not Life in the manifestation, and even assumes that the manifestation itself is Life; and by all appearances and all recognition by means of the five sense organs that is the truth. For the Earth it is the truth. It's not Universal truth, but it is sufficient for the Earth to accept it as truth in order to live with it.

What does happen if one wants to develop one center, like a physical one; and uses for that the mind and the feeling in order to dictate as it were to the body, to go through all kind of, I wouldn't call them contortions, but unusual kind of postures; or assuming that one wants to become really like a fakir, independent of the body; so that then that particular center becomes the one and only, as it were, aided by that what is still left of the other two centers? But what is the result of such a man? One-third perfectly beautiful and complete, perhaps not beautiful, but at least independent, and reaching in that state a certain level which is not usual to any man on Earth when he lives his ordinary life. And in that sense you might say he frees himself from his body, and his Life can continue without having to live in his body; although temporarily it can stay there, it has the possibility of freedom. That is life as represented by one center only.

The same reasoning applies to a second center, emotional or an intellectual center; and it's quite definitely is possible for a man to reach partial freedom, not total. Moreover, the way life is set free is only that it is

free, and it does not take in the possibility of a further continuation of such life in a certain different kind of a form. It would reach freedom upon death of the physical body, and then where will it go? Is there anything that Life then would want to claim as its own, to want to continue with that as Life, as belonging to a man who has lived on Earth. And again we face a problem.

Is a man, when he is living on Earth, going to be identified with his life as it is, and will he claim property or ownership of that section of life that he is or that he represents? Again I say it is an interesting problem; and in all probability if a man develops even one center, or a second, or the third, but not all three, then he is very much up against the knowing, or expecting, or hoping for something that continues; because he has spent all his time developing one center, and that freedom from that one center means that center is left on Earth. Therefore it's not available for him when he dies; and the same is true of the other centers. If on the other hand one could develop other centers, so that then during the process of such development something else could start to exist, then Life, if it leaves a man when he dies, could continue and utilize that what -- what -- what one has prepared or what has been created.

You see what I mean. When Ouspensky talks about the three ways: fakir, and yogi and saint, he talks about the three centers and development, but it is not for a man. It is for one-third of a man. Gurdjieff talks about three centered development simultaneously developing. The fact that one calls it a fourth way doesn't mean very much, because in respect to that so-called fourth way, the other three are no ways at all, not for the development of a man to become a Man if again and again that definition is Harmonious Man or a Man who is able to do. And for that of course he needs three component

parts to make a unit. And he has to prepare during his life for that what con -- can exist and continue to exist, because that what is prepared is not subjective. Therefore it is not subject to the laws of destruction of subjectivity which prevail on Earth.

And it becomes very interesting, if you want to look at it that way, what is a man really entitled to, or what can he do; what is he allowed to do?

Does that mean?

Voice: Yes.

SIDE TWO

MR. NYLAND: Okay?

Voice: Yes.

I'm trying to emphasize the fact that simultaneous development of the three centers into what we call three bodies is essential for the continuation of Life of a man, if he believes in the Eternity of Life, and also if he wishes to remain identified, for some time at least, with his life as he is living it now on Earth; because when he takes responsibility for a development of that life on the road towards freedom, he deserves that that what is then as life, freed, still is owned by him for different purposes. Again it is philosophy, but it is the only logical reasoning that can make a man interested in Work on himself; because if he Works on himself, not only that he develops all three centers to its fullest possible development, but at the same time he is able at the time, supposing they have been developed, to fuse such bodies at will into one unit, as a result of the presence of his little 'I' which has been created for that purpose.

The purpose of little 'I' is to remind a person that he is bound by his subjectivity. And the reason why it is created, as one sometimes say in the

image of God, means that it represents an entity being non-subjective, which for the time being we do call Objective, but which has a power which none of his three centers have. And by means of the influence of the little 'I", functioning in a certain way which we call Work on oneself; and which has been described many times by adhering to certain rules of A, B and C; that then as a result, little 'I' develops into a full grown entity; the three bodies become fully developed in their own essentiality; and that under the influence of this full grown 'I', representing as it were a messenger from Above, since it has been spirited by Life from above, giving a man an ability of combining the three bodies into one; and then Life can continue in that entity.

Even if the physical body dies, what takes place in a fusion process of this kind is like a chemical reaction. When three different component parts, elements, or chemical substances, are united together, there is a new substance which is formed, which has not the qualities any more of any one of the component parts. It has qualities of its own, belonging to its own entity, that is its own unit. And when that is formed, the three component parts have no further use even to exist, if the progress is now in the direction of utilization of the unit. That means that the three bodies have served their purpose, and have yielded themselves in combination with each other to produce a unit which can be used then for the continuation of man's life.

Sometimes we say as if possibility of a first step that one wishes to complete the emotional body, and would call it Kesdjanian, in order to give man already something unusual, as compared to the physical body, which then could survive after the physical body dies. It is only to break down this process into slower steps you might say. The ultimate aim would be to have the three bodies as component parts completed, and that the fusion, even when

physical body has died, is still possible, because the physical body has been completed in its dying; and that therefore the two others can again join; and that even if the Kesdjanian body would die before fusion, the Intellectual body by itself can go over, since it has no more bondage regarding the other two centers.

We say it differently. We say that physical body has a certain life span and dies at a certain time. We also say that Kesdjanian body is still temporary in existence. It is not permanent, and also will die after many of its own years, measured by the time which prevails in an emotional world; but that the Intellectual body, when it continues to exist, and when constantly attempts are made, could perfect it at the end of its SI-DO; that is the finishing of its own octave; it is complete in itself, and continues to live as a unit. This is what we mean by Eternity of Life to be reached by a man on Earth. The necessity of seeing it in that way is simply that man then in the continuation of his life, which is still his own, is then able, when he lives; I say now he lives; that is the totality of man, as real Man, which Gurdjieff would call Harmonious; continues to live as a unit in a different world of Cosmic Consciousness.

It is all right once in a while to philosophize a little more, because Cosmic Consciousness is based on exactly the same rules as Self Consciousness. It is also threefold. It also means developments in certain direction, gradually understanding more and more what is really the reason for losing one's name; so that then what exists as a Cosmic Conscious entity becomes more and more fused in that what is now given up as what belongs to man, and is replaced by that what belongs to more and more higher forms of Life; like a solar system as we have is gradually replaced by all solar systems, by the Milky Way and by all Milky Ways; and that the end of Cosmic Consciousness would be reached

by the end of all Milky Ways, and then goes over into the third possible steps, which ultimately lead to Absolute Conscious and Conscientiousness, but which again has three steps; so that the total development of a man, as seen from the Earth, is ninefold; and that the different levels of being he reaches, as many times is explained in theosophy, as really dependent on the development of himself, gradually losing the bondage, and as it were eating his karma.

There is no reason to explain it more. I said a little while ago it doesn't really matter at all for us, only the perspective, that one sees more and more one is part of a totality of all things which we call Universal, and that it is not simply up to man to try to develop as best as he can just one little bit of an item that belongs to him. It is quite useless. Either the development is put on the scale of having an aim of a total development to which man should belong; and for that reason the Buddhists call this the only way, not the fourth way. It is the only way towards freedom, and what then is called light on the path is Consciousness, which is developed by man when he has little 'I' become Aware of his physical body.

In your talks about Work and your meetings you have to be very clear about such aims, that is clear for yourself, not necessarily discuss them in a Group. I do it now for perspective purposes. It will be difficult for you even to repeat what I have said, but having heard it, you can assume that the reason for Work on oneself is not just a little invention on the part of Gurdjieff; that one is grateful for having or being able to profit by what is written in ALL AND EVERYTHING, and what has been represented in the life of Gurdjieff and given us certain ideas or concepts which we of a Western mind could then understand more or less; that the totality of such knowledge is not at all mankind of Earth only, as belonging to that what we call here

organic human beings. It is a knowledge which belongs to the totality of the Universe as a whole, and is for that reason called secret as a doctrine of life. But by studying and becoming involved in that kind of esoteric knowledge; which would include esoteric doctrine, secret; which would include esoteric astrology, also secret, but also given at certain times in certain ways; and that one in pursuing these Ideas of Gurdjieff, one be -- could become much more convinced that the road is right and quite different from other religions or many other ordinary philosophies.

You are on the right road by hoping for Work on yourself to reach a very definite aim, because that aim is prescribed in the future of what is possible for a man to reach. All you need is belief in the beginning, and then you will be sustained by the results you can obtain when you follow instructions, as given in a prescription of Work. And that what we call verification is the result of an experience within yourself which gives you then, besides the knowledge of the acquisition of facts, an understanding of the situation of your own life as it then happens to be to you, up to the limit of your understanding; but that that by continuation of Work one can acquire more and more and deeper understanding of oneself.

All I mean to say is the Ideas of Gurdjieff, which he himself called Esoteric Christianity; esotericism we understand a little bit about; that it is Christianity is not understood. I've explained it a few times by saying, that what is Work on oneself is Christ, because it delivers you from the bondage of the Earth. The verification is your experience, acquiring knowledge of yourself of reality and truth only, and basing that what you wish to develop as a mention in Heaven for the occupation of your 'I' and Life, wishing it to continue to exist after you die.

Immediately the whole question of death takes on an entirely different

aspect, because life then becomes a training school in order to understand what is death, and because of that death will lose its hold on you. You will be able to understand that death is simply an entry. It is not a finishing of your Life. It's the continuation of your Life, but if one Works, that Life has a chance to exist and continue to exist in something that you have made with your own efforts and which is allowed to exist by the grace of God. Whichever way you now take such terminology, when I say God or even religion, depends entirely on your bringing up. If you are filled with prejudices, of course you will not be able to understand it. If you are filled with the prejudice of Christianity, as it is taught in different religions we know about, Protestantism and the rest, then of course when I say Christ you have an entirely different viewpoint from what I try to tell you that by Christ isn't -- are -- meant nothing else but to be delivered from evil; or to become a mediator between God and man, and to overbridge the difficulty between that what is man on Earth as unconscious, going over, using such a bridge, to become a Self Conscious man. So that Christ then is the method itself as the bridge which enables a person to continue to grow. That's why it is called Christianity, because there is not in any other religion such a clarity about the need for a mediator, simply because it is based on a function of one's emotion, not on intellect.

The emotional quality of the Christian belief is always love - love and relationships between people, expressed by the wish to help each other, to indicate by one's own example and by whatever one can explain, as that what is necessary for the creation of conditions in which someone one cares for could continue to live and develop. That's a different kind of a concept from many religions, because here love is really God as love, represented as the means by which a man wishes to continue with Work on himself and coming

from his emotional state.

Intellectually there are many reasons that are given in different other kinds of philosophies, but our mind is not at the present time capable of having freedom. It remains all throughout on Earth subjective; and all theories coming from a subjective mind remain subjective. Even if in the mind one tries to project possibilities of the future, that what is assumed to be a future, is always a determination of one's own thought.

If there is a love for God, there is no decision as to what the future should be. It is an openness, I explained the other day, which remains with man in freedom of not wishing to determine what the future would bring. For one thing he cannot determine it. The other is, if he tries, he closes himself up.

The relation for a man when he wishes to Work is to be open to the possibility of his further growth into different kinds of Consciousness, and that the first thing that could develop in a man is a Conscience, not his Consciousness. We start out with that as an idea, of wanting to have a Conscious idea as it were be light to us, and define it as a terminology of what is needed for following a method, but the result is first the formation of a Kesdjanian body before an Intellectual body can be formed which is real Intellectual, that is which is really Intellectually Objective. That is why many theories as explained in many religions and practices even or different philosophies will not lead to freedom, then only for one center, but never for a total man. And it is too bad, because one reaches then already too far, and would have to return again in order to fulfill what was the requirement first for a man on Earth.

You see, what Gurdjieff gives is the realization that a man should remain on Earth and not exclude himself by living a life separated from it in an ivory

tower. The requirement for the development of a Harmonious Man is dependent on the form his life is taking now, physical form as well as the other two, in order to fulfill first the reasons for the crystallization of his life as it is now in his body, and the acknowledgment of those laws which exist in an unconscious world, and to fulfill them to the best of one's knowledge by the concentration of one's attention and energy in making that what is ordinary life sufficiently useful, so that there is as little bondage as possible, and at the same time there is a payment to Mother Nature. By that of course we mean that when one dies one wishes Mother Nature not to have a claim on one anymore.

With other words, when one Works on Earth and on oneself, one does not want to sign any promissory notes. One wants to pay in cash. One does not want to live on credit which afterwards has to be paid; and of course they cannot be paid, because after your death, and the debts still existing, cannot be presented in Heaven. This creates a bondage for such a person as his life may continue, and the result is he has to return to Earth in order to settle his debts, because there is not mistaken about such laws. The Universal Law is immovable. As a matter of fact, Universal Laws are not laws any more like our working hypotheses. Universal Laws are already axiomatic. That is why man, when he tries to understand them, can to certain extent depend on that kind of validity which is always so and always will remain like that, because the crystallization has become axiomatic.

I'm now talking about a great many different directions in which your thought could go. I just touch on them. I don't want to dwell on them. I don't want to go into such directions. They open up tremendous fields of thought. They are not at all in quantity what perhaps you sometimes would wish for. They are qualities only, giving a certain stimulus, or sometimes

nothing else but a vibration approaching, not at all the real thing it's -- in its completeness, but nevertheless creating an effect which, if you are sensitive, you can take as the touch of a sentence.

What is needed for a person is to become more sensitive to such possibilities without immediately going into the actualization of it, storing them away until you have more time, or rather until time is less, or to say it still differently, until time has changed into timelessness. That would be freedom, and in that case you would have freedom to study. Don't misunderstand me. I mean by that, honestly, that the development of a man gives him freedom to live on a different level in which there is less and less bondage, including the bondage of time which Gurdjieff calls Unique Subjectivity.

It remains for a man to try to continue with his life on Earth until he understands this Earth and the laws prevailing on Earth, and then in understanding them, he will be able to undo the affect on him by such laws. He remains subject to different kind of laws, lesser in quantity, higher in spiritual value; but he is interested at the present time, still being on Earth, he is interested in that what could be next, which we of course call the planetary level, and which we exemplify by means of the word Kesdjan.

A man when he lives on Earth, when we Work, when we get together in a Group; when we want to talk about our Work attempts and the reality of such an attempt giving us knowledge of oneself; and then discussing that, as well as one can in humble terms, fumbling also, not knowing really how to say it, although partly guessing, but partly being convinced that the guess is in the right direction; by the constant exchanging of such ideas, when one has the time for that, and when you wish to come together, having that in mind to explain to each other what is the progress of your own Work; out of that will come a realization of much more unity, and this would be the proof for a Group

that it actually exists and is working in the right direction.

There should be much more understanding among you; I've said it before. Partly the emotional qualities are lacking, but also there is so little desire of wishing to share with each other. You won't go wrong in sharing. It may even be returned to you hundredfold. It is the usage of a talent. If you have ten, you can make ten. If you have five, you can make five. If it is one, you make one; but don't ever bury it. That what is your spiritual life is a talent for you. Don't keep it buried within yourself. Make it expressed; that is use terminology for saying what actually maybe you guess at, but you feel of that what is taking place in you as an experience. Then your Groups will have a much different kind of a level, and you will really understand much and much more about relationships.

You understand I talk in general about how to explain Work for oneself. That is still the necessity for a Group II: to come to grips with the Ideas in a concrete form of lucidity, and clarity, and logicality; so that then you have something to work with; and then you can apply the knowledge of Work as a tool; and in utilizing it for your own development, the tool may be at times a little dull, or by the usage of it may become duller. In such a case you sharpen it by means of a little theory, just enough to sharpen it, because the purpose of sharpening is not to indulge in the theory; it is to be able to use the tool again and again in practical life. That's what the tool is for. A tool is to be used. A tool is to get duller in usage. A tool is not to be hung up on the wall and to be admired. A tool is not even to have with you in your pocket and not to show it or to use it at all. A tool is there for you to become practical about Work; and that is why it is so necessary to talk about Work, not too much about ordinary life, then only affected by Work. When you prepare your ordinary life, if you possibly can in such a way

that you can Work more, you are allowed to talk about ordinary life. If it doesn't do that, that is if the description of your ordinary life has no relation to the wish to Work, you're not allowed to talk about that in Group II.

In Group III one goes all over the place, and it's quite all right. Group III belongs to the Earth. Group II belongs to the planets. Group I aspires to the level of the Sun. Those are the three different steps which Gurdjieff called exoteric, mesoteric and esoteric.

Where do you wish to be in accordance with your own knowledge of yourself? Where do you think you belong when you look at yourself in relation to Work, and whatever there is as results that you have obtained, and that you now know and own and understand? What is there that then becomes your passport to where applied to the entry into any one of those three Groups? You must make up your mind about that.

Entering Group II prematurely from Group III is no good. Entering Group I prematurely from Group II is definitely no good. You harm yourself. Sometimes the tool used in Group I is too sharp. You don't know how to handle it, and in the end will prevent you from growing up. Don't be impatient. You must learn. You must learn to see that these things do take time. Practice; but if you practice, practice in the right way; by that I mean a simultaneous possibility of development of all three centers, so that none is left out, and that all three can arrive at the proper time at the point when they all three become ready to be destroyed in the unity of an entity for the service of 'I' as 'I'.

I would say God wishes that of man, because for that he has given him his birthright when he was conceived, because then the seal of God was placed in him in the form of his Magnetic Center. That is the reproduction which shows the caliber a man is in reality, and which he could become if he dares

to develop this Magnetic Center by wishing it to be set free, and making that what are now layers so-called of protection gradually transparent, so as to enable Magnetic Center to start to function in the open.

I hope you will learn. I hope you will try to continue to Work, not to let go, to be patient with each other, and patient with yourself, and to try to remember fundamentals and simplicity. And as I've said many times, try to remember to be honest with yourself.

So, I wish you a good Sunday tomorrow. If it is a rule -- real Sunday, it should be a day of Consciousness.

Goodnight to all of you.

TAPE ENDS